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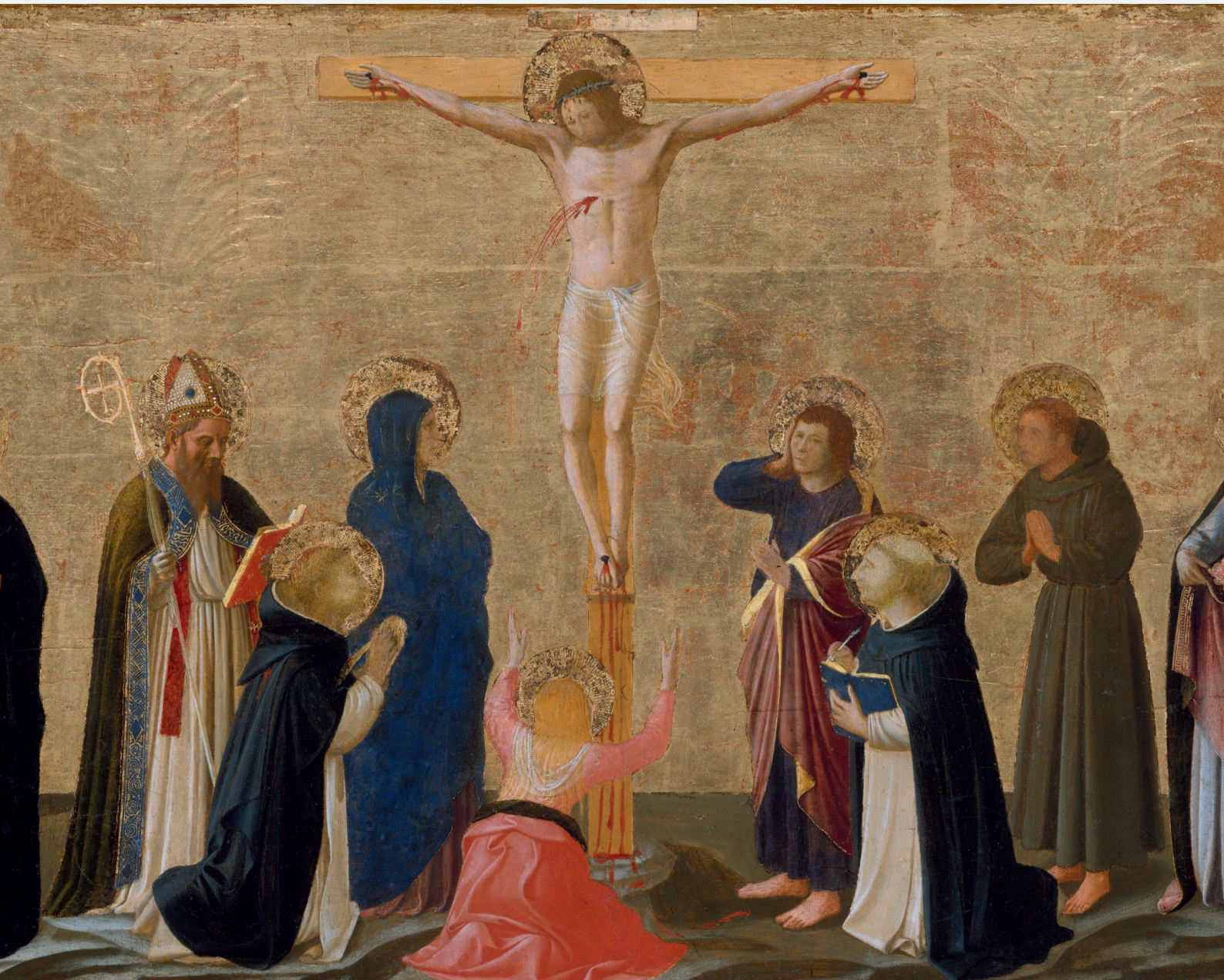
TO PRAISE
TO BLESS
TO PREACH

THE DOMINICAN
TRADITION
ANCIENT · LIVING
ANGLICAN

ESSAYS & NOTICES
FROM THE HOUSE
OF ST. JAMES

Veritas

THE MAGAZINE OF THE HOUSE OF ST. JAMES
ANGLICAN ORDER OF PREACHERS



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From the Editor

The Dominican tradition has always understood truth (*veritas*) not as an abstract idea to be possessed, but as a reality to be sought, contemplated, and shared in love. From its earliest days, the Order of Preachers has held together prayer, study, community, and proclamation as a single way of life ordered toward the service of the Gospel. This magazine, *Veritas,* is offered in that same spirit.

Veritas exists to provide a space for thoughtful reflection within the life of the House of St. James and the wider Anglican Dominican community. It is a place where preaching may be manifested through the written word; where theology may be pursued with humility; and where the life of the intellect is always joined to the life of prayer and charity. In these pages, we seek to explore what it means to live the Dominican vocation faithfully in our own time and context as Anglicans.

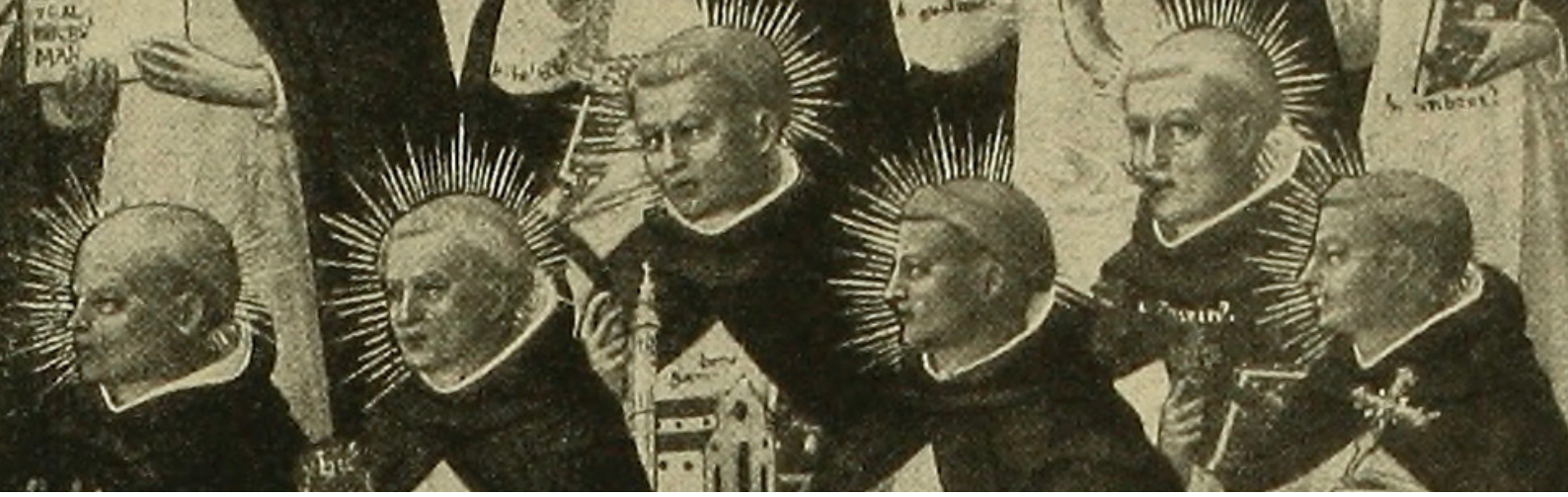
The contents of this inaugural issue reflect the rhythm of Anglican Dominican life. Essays on formation and simplicity invite us to examine how we embody our vows in daily practice. A theological engagement with Scripture demonstrates how careful and reverent study can deepen faith rather than diminish it. Reflections on holiness, art, and community life remind us that truth is encountered beyond mere words, through beauty, worship, and community.

Veritas, much like our own formation, is a work in progress. It will grow and change as the life of the House grows and changes, shaped by the voices of those who contribute and by the questions we bring to our common life. All who share in the Anglican Dominican tradition — and friends of the House and the Order — are warmly invited to take part in this work, whether by reading and reflection, or by contributing to future issues.

May our study always be ordered to love, our preaching shaped by humility, and our common life rooted in the Truth who is Christ.

In Christ and St. Dominic,

Luke Michael Ironside, OblOP
Editor



Becoming Fully Dominican

Sr. Rosie Castelli, OP

"Have charity for one another;
Guard humility;
And make your treasure out of voluntary poverty."
- The last words of St. Dominic

I have always been a bit perplexed by Dominic's reportedly last words. After all, he was the founder of an Order of Preachers. Preaching, study, itinerancy, learning, teaching, disputation became the tools of the trade, and of his early followers. Those first brothers practiced sound, Gospel-driven proclamation as the instrument for bringing people to Christ, to the Church, and to an acceptance of Truth wherever it may be found. Doesn't it follow that his last words should have been ones exhorting the brothers to become great preachers, to go forth and proclaim the Gospel unceasingly and tirelessly? Shouldn't he have repeated the mission, the means, and the way to spread the Gospel?

Unlike his contemporary, Francis of Assisi, we have no charming poems and canticles, no powerful sermons to dissect and emulate, no instructions on the preaching mission (that came later with Humbert), no spiritual system to achieve holiness, no inside information about the nature of his calling and how he carried it out. Of course, his successors did that, and they did it marvelously. The works of Jordan, Humbert, Thomas, Catherine and Eckhart provide a panoply of theological and spiritual thought. From those giants of faith grew the great pillars of his order: prayer, community, study, and preaching. But many of us, myself included, long for a taste of the master's own voice, his own preaching, a snippet of his disputation style, the topics he wove into his proclamation, a feel for his mind and spirituality.

Yet, on his deathbed, he left only three charges: Love, be humble, and practice radical detachment from the things of the world. Rather than speaking of the mission, he spoke directly of the heart of the preacher.

The more I meditate on the essence of Dominican life, the more I see that Dominic's deathbed words were a gift rather than an omission. They are enough, because they are everything.

Dominic's exhortation to love captured the essence of New Testament teaching, the force behind the preaching. Dominic knew that if love for neighbor, for brother, for sister in the community became tepid and lax, the very glue necessary to be effective carriers of the Word would be lost. He instinctively knew that without

the example and witness of a community of love, not one word of the preaching would be heard. His simple words echoed Paul, who reminded him that without love nothing would penetrate the hearts of others. "*If I speak in the tongues of men or of angels, but do not have love, I am only a resounding gong or a clanging cymbal*" (1 Cor. 13:1). What Dominic did was to establish the essence and inspiration of the preacher's life. It was to be a life grounded in witness, a witness that would be poured out in the words of the mission. The witness was to be that of love.

His life certainly attested to this belief. His canonization testimony is full of accounts of how he sacrificed himself for others, and how he gave of his time and possessions either by serving the poor or ransoming the enslaved. We know how he wept over those who were not yet redeemed by God's word. We know how he loved his sisters at Prouilhe, guiding them, caring for them, bringing them small gifts from his loving heart. We read of his close feelings for his brothers who journeyed with him. We read of a joy born out of love for the souls he sought to save. In all he did, he did it first by the example of love. Is it any wonder that his parting words to the brethren would be to remain constant in the practice of charity?

The brothers and sisters were also to guard humility. Perhaps no virtue is less understood than this one, and one so easily abused in an order that has intellectual pursuits at the core of its mission. Dominic took seriously the words of Augustine: ". . . *humility is the foundation of all the other virtues, hence, in the soul in which this virtue does not exist, there cannot be any other virtue except in mere appearance.*" Dominic's followers, to this day, through their intellectual acumen, have provided the theological, philosophical and theoretical underpinnings of faith. How easy it would be to forget that our intellectual prowess does not define us as children of God. Whether we are intellectuals or the simple illiterate peasant of Dominic's time, we all seek to find and love God. Humility is knowing exactly who we are before God. It is the knowledge that we all stand in the presence of God in unworthiness. It is rooted in Paul's assertion that "*for by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned*" (Romans 12:3).

In a sense humility is the ultimate act of obedience. Through humility the preacher submits his/her will to the will of God. It is only when we realize that submission to God's will is strength do we grow in the likeness of God. And there is no better example than Jesus Himself who was gentle and humble in heart (Matthew 11:29). "*In your relationships with one another, have the same mindset as Christ Jesus: Who, being in very nature as God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death— even death on a cross!*" (Philippians 2:5-8).

Once again Dominic provides a profound lesson for his brothers and sisters in just two words. "*Guard humility.*" This is the key to truly knowing God. Make sure you see yourself as God sees you. Submit to God's will in all you do. For Dominic, this is the foundation for witness and proclamation.

Before closing his eyes for the last time, Dominic urged his brothers to find their treasure in voluntary poverty. For poverty to be a true treasure it had to be both a condition and a state of mind. As a condition, his brothers learned early that the wealth and ostentation of the Roman clergy spoke of attachment, greed, wanting, taking, accumulating. And that blocked space for God. Can you give to others when you want more for yourself? Can you be dependent on the graces of God if all your desires are met in material things here and now? Can you empty yourself and be filled by God if you are already filled with the stuff of this world? For Dominic, poverty wasn't an absolute end in itself as it tended to be with the followers of Francis. For him, poverty was full detachment, both body and mind, from the things

that draw our attention away from God. To be a true treasure, poverty must be taken on voluntarily, embraced because it frees us from the distractions in our journey to union with the Father. Dominic knew that no religious order can make you truly poor. Unless the mind and heart were changed, no amount of self imposed poverty meant anything.

As I ponder Dominic's last words, I've come to realize that to become fully Dominican, one must go far beyond the mission of the Order. To become *fully* Dominican one must go far beyond the pillars. This is not to denigrate or minimize the essential character of our life. To become Dominican is to embrace all those things enthusiastically and wholly. But, to become fully Dominican is to fashion our lives in a way that we become fully what we preach. We become our proclamation. To become fully Dominican is to embrace a change in self, a change in outlook, a change in the way we approach our journey here on earth. And it is all rooted in love, humility and detachment. These virtues transform us into living examples of what we proclaim.

No wonder Dominic made this his final legacy. Once we completely embrace this mindset we can truly become his followers.

In the name of our father, Dominic, may we, in all we do, in all we say, and in all we are, embrace love, humility, and voluntary detachment as our way of life.

Amen.

Simplicity of Life

Br. Jerome, OP

When we Anglican Dominicans profess our life vows to God and before the Order, one of the solemn promises we make is "*To live simply, not going after gain of temporal things, but using all things given to my charge for the building of the Kingdom of God.*"

This is one of the commitments that define our new life as a Dominican sister or brother. It is also one of the hardest to define because the meaning is different and deeply personal for each of us.

Since we are friars, not monks, we live in the world and do not have all our needs supplied by a monastery or convent. Instead, we must support ourselves for our entire lives, and many of us must also support a family in the culture in which we live, which almost always requires a steady income and judicious use of financial resources.

So, how do we rectify those obligations with our vow of simplicity of life?

I think there are two key aspects of Anglican Dominican simplicity: detachment and generosity.

By "detachment" I mean using financial resources prudently to meet the needs of self and family. Put simply, we are not attached to the making of money for its own sake, nor do we see it as a "necessary evil." As we say in our vow, it is simply one of the tools that God gives us to advance the Kingdom.

Most of us work for a living—some in the business world, some in academia, and some in church occupations. And of course, a number of us are retired and living on savings, pensions, and Social Security in some countries. Some of us are disabled or otherwise unable to work, which leaves us dependent on social structures that provide our basic necessities.

We are often paid salaries, wages, tips, bonuses, raises, and all the other forms of compensation that, ideally, our current economies use to ensure that workers are available, productive, and able to meet the needs of their lives and those of their families.

This is all quite natural, and our predecessors in religious life also lived according to the financial customs of their time, which frequently included begging or deriving support from their own labor or ecclesiastical functions.

To live a simple life, we work to deliver full, honest value to our employers, and we are stewards of what we are paid. We prioritize the necessities of our lives and the lives of those who depend on us. We budget our funds to provide for the present and to save for the future. We pay for homes, vehicles, food and clothing, medical and educational expenses, and all the other obligations that come with living in a world that runs on money.

Some of us live in countries where the standard of living is quite expensive, while others live in societies where many struggle to pay for even the

most basic of necessities. Each of us does our best to meet the needs of our own specific situations.

But through it all, we strive to avoid attachment. By that, I mean, we do not make the pursuit of "making money" one of our life's goals. We do not aggressively invest or seek to accumulate a fortune. We do not buy the biggest car or house; we do not regularly feast in the most expensive restaurant; we do not take lavish vacations in exotic places.

By not being attached to the pursuit of enrichment, we are freed to live simply within our culture in a way that meets our basic needs and enables us to provide for others.

The second aspect of our simplicity is generosity. This is perhaps the beating heart of evangelical poverty. To give as Jesus did without counting the cost, to sacrifice our desires and imagined needs, for the benefit of God's beloved poor, is a high calling, and one worthy of conscious effort.

Our founder, Saint Dominic, came from a wealthy family, but he chose a life of simplicity, even at one point selling all his books (which were highly valuable in the thirteenth century) and giving the proceeds to the poor.

We do not usually follow such an extreme example, but we recognize that God has given us financial resources for a purpose: namely, "*to build the Kingdom of God*" on earth. For us, that means devoting ourselves to caring for the poor, the weak, the vulnerable, those in financial need, and those whose lives we have the power and resources to improve.

Many of us tithe in the traditional biblical sense of the word. Others regularly donate to specific charities and organizations that provide support and services to others. We give to schools, churches, aid organizations, foundations, and individuals—not out of what is left over after we pay our bills, but foremost out of love for God and God's children everywhere.

We live in the world, not in a cloister, and the world economy is based on monetary resources that we must earn and spend like everyone else. Our commitment to simplicity of life leads us to distinguish between "wants" and "needs." Our financial decisions prioritize needs and minimize spending on wants.

A vow is a commitment to strive to do our best to live according to principles that set us apart from the world. Our vow of simplicity of life leads us to careful, thoughtful, and prayerful stewardship of God's gifts, and to detachment and generosity in every aspect of our existence.

Peace to you from God our Father and Jesus Christ our Lord!

The Infancy Narratives of Matthew and Luke

Luke Michael Ironside, OblOP

In *God is Not Great*, Christopher Hitchens (one of the "Four Horsemen" of the New Atheism movement) argues that the Gospels cannot be considered in "*any sense a historical record*". He contends that their authors cannot "*agree on anything of importance*" and that the books therefore cannot be relied upon, given their apparent contradictions and theological agendas. More pointedly, he maintains that key events including the Virgin Birth and the genealogies of Jesus are intentionally constructed in an attempt to fulfil Old Testament prophecies, thereby undermining their historical credibility. Hitchens concludes that the New Testament is a manipulated compilation of mythological and theological constructions designed to fit Messianic expectations.

In the eighth chapter of his work, Hitchens quotes H. L. Mencken's contention that the Gospels are "*a helter-skelter accumulation of more or less discordant documents*" that were set down long after the events they purport to document. As a result, Hitchens dismisses their authority as eye-witness accounts of the early years of Jesus. He argues that the fundamental inconsistencies between Matthew and Luke — such as in the Virgin Birth, genealogy, and childhood events — are deliberate manipulations to fit Old Testament prophecy. He cites, for instance, Matthew's intentional alignment of Jesus's triumphal entry into Jerusalem with the prophecy found in Zechariah 9:9 as well as his use of Isaiah 7:14 to justify the Virgin Birth. Hitchens also takes issue with the apparent factual errors found within the narratives, including Luke's misplacement of the date of a Roman census during the reign of Herod and Quirinius, who did not rule simultaneously. His central claim, therefore, is that the infancy narratives are later theological constructions deliberately manipulated to fit Old Testament expectations.

How might the historical-critical method assist in defending the Gospels against such accusations? The historical-critical method is an approach to biblical scholarship that examines scriptural texts within their historical and literary contexts. It examines how and why these texts were written, treating the Bible as both divine revelation and human work shaped by its context. This approach does not treat Scripture as literal history, but rather studies its sources, genres, and editorial layers and how these developed over time.

The approach taken by the historical-critical

method is exemplified in Raymond E. Brown's works, *An Adult Christ at Christmas* (1978) and *The Birth of the Messiah* (1977), which contend that the infancy narratives found in Matthew and Luke are essentially theological compositions shaped by cultural tradition and scriptural interpretation, rather than pure historical reports. The differences in the narratives are not viewed as contradictions in need of defending, but rather as distinct expressions of early Christian convictions about the character of Jesus and what his coming entailed for Israel and the wider world.

A comparative exegesis of Matthew 1:18-2:23 and Luke 1:26-2:40 demonstrates how each Gospel author composed his account to communicate particular theological teachings to his community. Through using the methods of form and redaction criticism, the unique development of these narratives, each with its own theological framework, can be more fully appreciated.

To begin with Matthew's account (1:18-2:23), the reader is presented with a narrative of five dream sequences all involving the figure of Joseph and centred around Jesus as the fulfilment of Old Testament prophecy. Matthew 1:18 introduces this narrative with the verse, "*Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.*" Here is found a clear indication of a virginal conception that mirrors the reference in Isaiah 7:14, where we read: "*Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.*" A more explicit connection is made in Matthew 1:23: "*Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel.*" Brown notes the significance of Matthew's use of the Greek Septuagint rendering of alma (young woman) as parthenos (virgin), by so doing connecting Isaiah's prophecy to Jesus in alignment with early Christian theological perspectives. In verses 19-21, Joseph is introduced as a "just man" who is commanded by an angel to take Mary as his wife and is instructed to name the child "*Jesus: for he shall save his people from their sins*" (1:21). The name itself (in Hebrew, Yeshua, "God saves") aligns with Christ's salvific mission. In the second chapter of Matthew are found further references to Old Testament prophecies. The Magi's journey recalls Numbers 24:17, while the Flight into Egypt (Hos 11:1) typologically presents Jesus as the true Israel, as Brown observes.

The infancy narrative in the Gospel of Luke (1:26-2:40) introduces Mary as the central figure, in contrast to the Joseph-centred narrative found in Matthew . Luke 1:26-38 narrates the visitation of the angel Gabriel to Mary and his announcement that she will conceive by the Holy Ghost. The typical annunciation structure is apparent in the narrative, as Brown notes, with Mary proceeding to first question the angel, "*How shall this be, seeing I know not a man?*" (1:34), followed by Gabriel's explanation that "*the power of the Highest shall overshadow thee*" (1:35), invoking a reference to the divine presence in the tabernacle (Exodus 40:35). Mary finally accepts her divine mission with her response: "*Behold the handmaid of the Lord; be it unto me according to thy word*" (1:38). A typical annunciation form is then followed, with a divine greeting, objection, reassurance, and eventual acceptance.

Luke 1:39-45 narrates Mary's visit to Elizabeth, with the latter proclaiming: "*Blessed art thou among women, and blessed is the fruit of thy womb*" (1:42). Mary, significantly, responds with the Magnificat (1:46–55); a clear echo of Old Testament hymns such as Hannah's song (1 Samuel 2), praising God's justice and mercy.

Chapter 2 situates the birth of Jesus within the context of world history: "*there went out a decree from Caesar Augustus, that all the world should be taxed*" (2:1). Regardless of the historicity of such a tax, or lack thereof, Brown stresses a theological purpose to the narrative: to show salvation unfolding within the context of the broader world in contrast to the comparatively isolated mythologies of the pagans. Further, the author seeks to emphasize the connection between he birth of Jesus and the childhood of David. David

was a shepherd in the area of Bethlehem and it is shepherds who are the first to hear the angel's proclamation: "*For unto you is born this day in the city of David a Savior, which is Christ the Lord*" (2:11).

Finally, in 2:22-40, the author narrates Jesus's presentation to the Temple, where Simeon declares the child to be: "*A light to lighten the Gentiles, and the glory of thy people Israel*" (2:32). In such a declaration, Jesus is presented as the fulfilment of Israel's hopes for the coming Messiah. This is further established at the end of the section: "*And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him*" (2:40).

While both authors affirm Jesus as the Messiah promised in ancient Hebrew scriptures, born of a Virgin in Bethlehem, they present the narratives in strikingly different ways. The author of Matthew centres his account on Joseph, who is presented as a righteous figure receiving divine guidance through dreams. The author of Luke, in contrast, focuses his narrative on Mary, who is exemplified as a model of faithful obedience.

The account in Matthew has the Magi being the first to receive the good news of Christ's birth, in contrast to Luke's narrative in which it is shepherds. Matthew's narrative of the Flight into Egypt suggests a link between Jesus and Moses, preserved from a slaughter of innocents. Luke situates the birth of Christ against the backdrop of the decree of Caesar Augustus, thus highlighting the universal scope of the event.

One potential explanation for such distinctions is the intended readership of each narrative and the authors' theological motives. The author of Matthew, in portraying Jesus as the fulfilment of Hebrew prophecies and as the new Moses come to deliver his people, is writing for a primarily Judeo-Christian audience. The author of Luke, by emphasizing the universality of the Gospel message, is addressing a broader, largely Gentile, readership. Both authors draw significantly on Old Testament themes, and yet their distinctions illustrate the divergent theological lenses through which they sought to present their Christian faith, rather than an attempt to meticulously record historical facts.

The historical-critical method therefore answers the objections of Christopher Hitchens in a number of ways. First, it helps explain differences between Gospel narratives without resorting to claims of fabrication. For instance, the historical-critical method demonstrates that apparent contradictions in the accounts arise from distinct theological perspectives on the part of the authors rather than intentional falsification. This is convincingly put forward by Brown, who concludes that each evangelist molded inherited traditions with the shared intention of proclaiming Jesus as the Messiah, though each by distinctive means and using different theological frameworks.

A second advantage of the historical-critical method is its ability to situate the Gospels thoroughly within their historical context. This is achieved through the examination of oral traditions, the interpretation of Hebrew Scriptures, and analysis of early Christian practices. In response to Hitchens's charge of the Gospels being "helter-skelter" fabrications, the historical-critical method instead shows them to be carefully structured compositions rooted in the interpretative practices of the period in which their authors lived.

While Christopher Hitchens dismisses the Gospel infancy narratives on the basis of their contradictions and the fact that they were written long after the events they purport to describe, the application of the historical-critical method reveals that such variances are due to the distinct theological emphases which each Gospel author placed on his narrative. When considered in the light of this method, it becomes apparent that the Gospel authors sought to proclaim theological truth to their intended audiences rather than to merely record strict history.

As Brown shows, understanding how these narratives were shaped deepens appreciation of their meaning. Through the historical-critical method we can better understand the author of Matthew as focusing on the fulfilment of Old

Testament prophecies in the framework of Israel's story, while the author of Luke emphasizes universal salvation. Together, the Gospel authors each offer a distinct, yet complementary, picture of Christ's identity and mission.

The historical-critical method allows scholars to engage with the Gospel narratives with both intellect and reverence, and by doing so bridges the gap between historical inquiry and theological reflection. Hitchens's critique challenges naïve literalism in the interpretation of the infancy narratives; the historical-critical method, on the other hand, invites a deeper examination of Scripture as a multifaceted text shaped by the beliefs and theology of its authors.

Religion and Holiness

St. Thomas Aquinas, OP

The word sanctity seems to imply two things. First, purity, and the Greek name suggests this meaning, for it is called ἁγνός, that is, without earth. Secondly, it implies firmness, whence those things were called *holy* of old which were fortified by the laws, so that they should not be defiled. Whence also a thing is said to be sanctioned, because it is strengthened by law. The word *sanctity*, even according to the Latin usage, can have the meaning of purity, as by sanctity may be understood tinged with blood (*sanguine tinctus*), for as much as, of old, "*those who wished to be purified were touched with the blood of a sacrifice,*" as Isidore says.

And in both senses sanctity is fittingly applied to things which are used for divine worship, so that not only men, but also temples and vessels and such things, are said to be sanctified from the fact of being used for divine worship. For purity is necessary in order that the mind may be applied to God: since the human mind is soiled from being occupied with lower things, in the same way that certain things suffer depreciation from being mixed with something of lower value, as silver from the admixture of lead. But it is necessary to withdraw the mind from lower things if it is to be joined to the highest. And therefore the mind cannot be knit to God without purity. Whence to the Hebrews (xii. 14) it is said: "*Follow peace with all men and holiness; without which no man shall see God.*" Firmness also is needed, for the mind seeks God as its first beginning and last end; but it is necessary that these should be especially immovable. Whence the Apostle said to the Romans (viii. 38): "*I am certain that neither death, nor life, will separate me from the love of God.*"

So therefore holiness is that through which the mind of man applies itself and its acts to God. Whence it does not differ in essence from religion, but only by a distinction of reason. For that is called religion which pays to God due service in those things that specially belong to divine worship, as in sacrifices, oblations, and such like; but holiness is that through which man refers not only these but also the works of other virtues to God, or is that by which man disposes himself by certain good works to the divine worship.

ARTISTS' CORNER

Virgin of Humility (c. 1435)
by Fra Angelico, OP (c. 1395–1455)

Tempera on wood painting
depicting the Madonna and Child

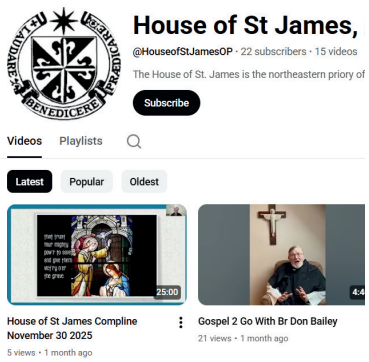
News & Notices

House of St. James - Anglican Order of Preachers

Oblation: Luke Michael Ironside

On September 7, 2025 Luke Michael Ironside, a new member of St. James House, made his Oblation vows at the Paróquia São Paulo Apóstolo in Rio de Janeiro, Brazil. The witness was Br. Luiz Coelho, a friar in the Anglican Order of Preachers. Luke lives in Rio Grande do Sul in the south of Brazil and travelled to Rio especially for the occasion.

New YouTube Channel: St. James House



St. James House now has its very own YouTube channel, devoted to both our study outreach and preaching outreach. Content includes sermons, presentations, recordings of our weekly compline and other House meetings, and the *Gospel to Go* series.

The YouTube channel can be accessed at this link - be sure to subscribe!

https://www.youtube.com/@HouseofStJamesOP

Gospel to Go Series

St. James House is organizing a Gospel to Go series, composed of three-minute reflections (mini-sermons) on Sunday's Gospel. This initiative is especially valuable in providing those members of the house without a weekly pulpit a chance to preach.

The Studium: Br. John Maine, OP

The inaugural meeting of the Studium was held online via Zoom at 7:30pm on January 13 of this year, with a good turnout of interested brothers and sisters, including Sr. Rosie Castelli, Prior of St. James House and Br. Jeffrey Mackay, founder of our Order. The meeting began with the famous "Prayer Before Study" of St. Thomas Aquinas, patron of students and scholars. This prayer asks God to give to each of us the gifts of "a keen understanding", the "ability to grasp things correctly" and the "talent to be exact in my explanations". It even asks God to grant – as St. Thomas puts it – the "ability to express myself with thoroughness and charm"!

However, clarity of thought and academic excellence are by no means the sole focus of the Studium.For that reason, we were then reminded that, for us as Dominicans, study is never for its own sake. How we learn together is as important as what we learn because, in both cases, the aim is always the same: to build up one another and the community in the love of Christ. This means that we in the Studium were asked to commit

to two “house rules” governing all our time together: (1) always to be intentionally open and fully present to one another and (2) always to treat each other with all the “fruits of the Spirit”, i.e. kindness, gentleness, patience, and so forth (cf. Galatians 5).

With everyone gladly assenting to these “house rules”, we then turned to the first part of the book we shall be studying this winter and spring, “Why Go to Church; the Drama of the Eucharist” by Timothy Radcliffe, OP. Radcliffe, a former master of the Dominican Order in the Roman Catholic Church, is a very engaging author and preacher, making this book (he has written several) a delight to read. His basic thesis is that the real reason for going to church is the Eucharist and his intent is to explicate what the “drama” of the Eucharist is all about.This takes us to the heart of Christian faith and so, not surprisingly, our discussion was both lively and very insightful, with times of laughter and thoughtful silence. Spiritually it felt very nourishing and more of what we are learning will be shared at a later date.

Finally, after a wonderful hour together was done, we closed with the beautiful Dominican Blessing.Since our meetings are all scheduled for the second Tuesday of every month, our next gathering will happen on February 10th. If you have questions or would like to know more about the Studium, please contact me, Br. John Maine, at *jemaine@rogers.com* and I would be happy to speak with you!

Mid-Year House Retreat

Members of St. James House are invited to attend a full-day virtual retreat on Saturday, April 25, to be held on Zoom.

There will be three one-hour presentations during that day, morning and noonday prayer, and a Mass to close the day. At morning prayer and our closing Mass, we will need preachers. If you would like to take one of those slots, please let Sr. Rosie know.

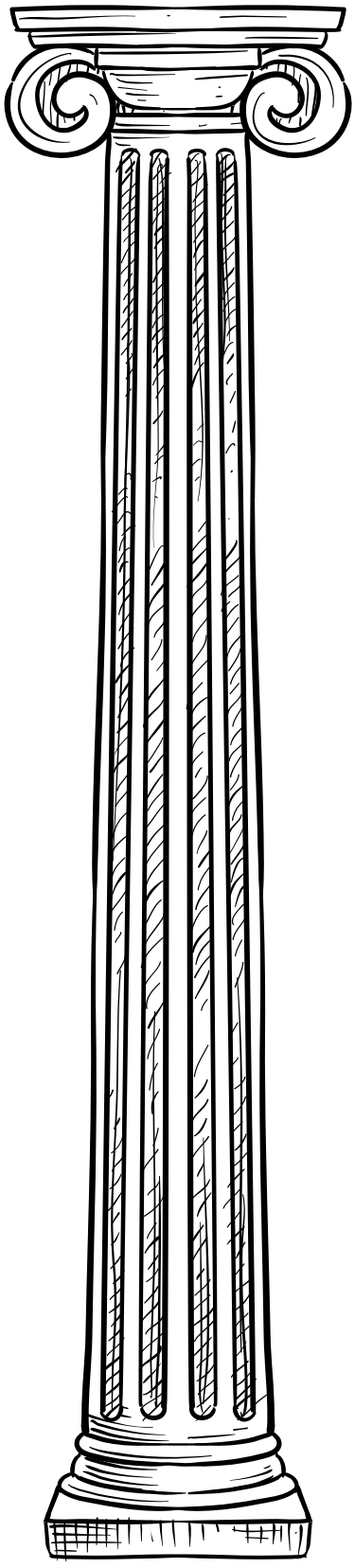
The 25th is the feast of St. Mark, the Evangelist, and the readings that will be used for that liturgy are: Isaiah 52:7-10; Ephesians 4:7-8,11-16; Mark 16:15-20 and Psalm 2 or 2:7-10.

All members of the House will be expected to attend for at least some part of the retreat.

Br. Christopher's GoFundMe

We are asking the Anglican Dominican community to urgently support Br. Christopher, who has lived with paralysis since a traumatic spinal cord injury. With Sister Patti’s blessing, we are seeking help from our Houses and the wider community to raise $6,000 to cover moving costs, deposits, food, medicine, and essential healthcare needs. **Any contribution makes a difference.** To help, please visit the GoFundMe campaign set up to support Br. Christopher and share his story:

https://www.gofundme.com/f/Help-support-Christopher-in-dire-need



Contributions

We warmly invite submissions of articles, book reviews, notices, poetry, and artwork for the next issue of Veritas. Contributions from across the Anglican Dominican community and friends of the Order are most welcome. Please send submissions or enquiries to the editor, Luke Michael Ironside, at luke.ironside@yahoo.com.

We look forward to sharing your voices and creativity in the upcoming issue.

Members of the House of St. James

Life Professed Members:

- Br. Don Bailey
- Br. William Burk
- Br. David Casey
- Sr. Rosie Castelli, *Prior*
- Br. Peter Cory
- Br. Jason Gaboury
- Br. Kevin Goodrich
- Br. Christopher Hamlett
- Br. Jerome Hudson
- Br. Daniel Johnson
- Br. Jeffrey Mackey
- Br. John Maine
- Br. Noah McLellen, *Sub-Prior*
- Sr. Elena Thompson
- Br. Peter Tonge

Novices:

- Br. Matthew Augustine (*Making life profession in August, 2026*)
- Sr. Pamela Monahan (*Making life profession in August, 2026*)
- Br. Gideon Strauss
- Br. Daniel Tatarnic

Oblates:

- Dale Careen
- Luke Ironside
- Rt. Rev. Ronald Firestone
- Donna Leary

Associates, Postulants and Aspirants who worship with us:

- John Bobb, *Associate*
- Joshua Scott DuBois, *Associate*
- Rt. Rev. Rodney Michel, *Associate*
- DeSales Harrison, *Postulant*
- John Candon, *Aspirant*

Anglican Order of Preachers

To Praise, To Bless, To Preach

The Anglican Order of Preachers is an apostolic religious community made up of members all throughout the Anglican Communion inspired by the spiritual tradition of our founder Saint Dominic de Guzman.

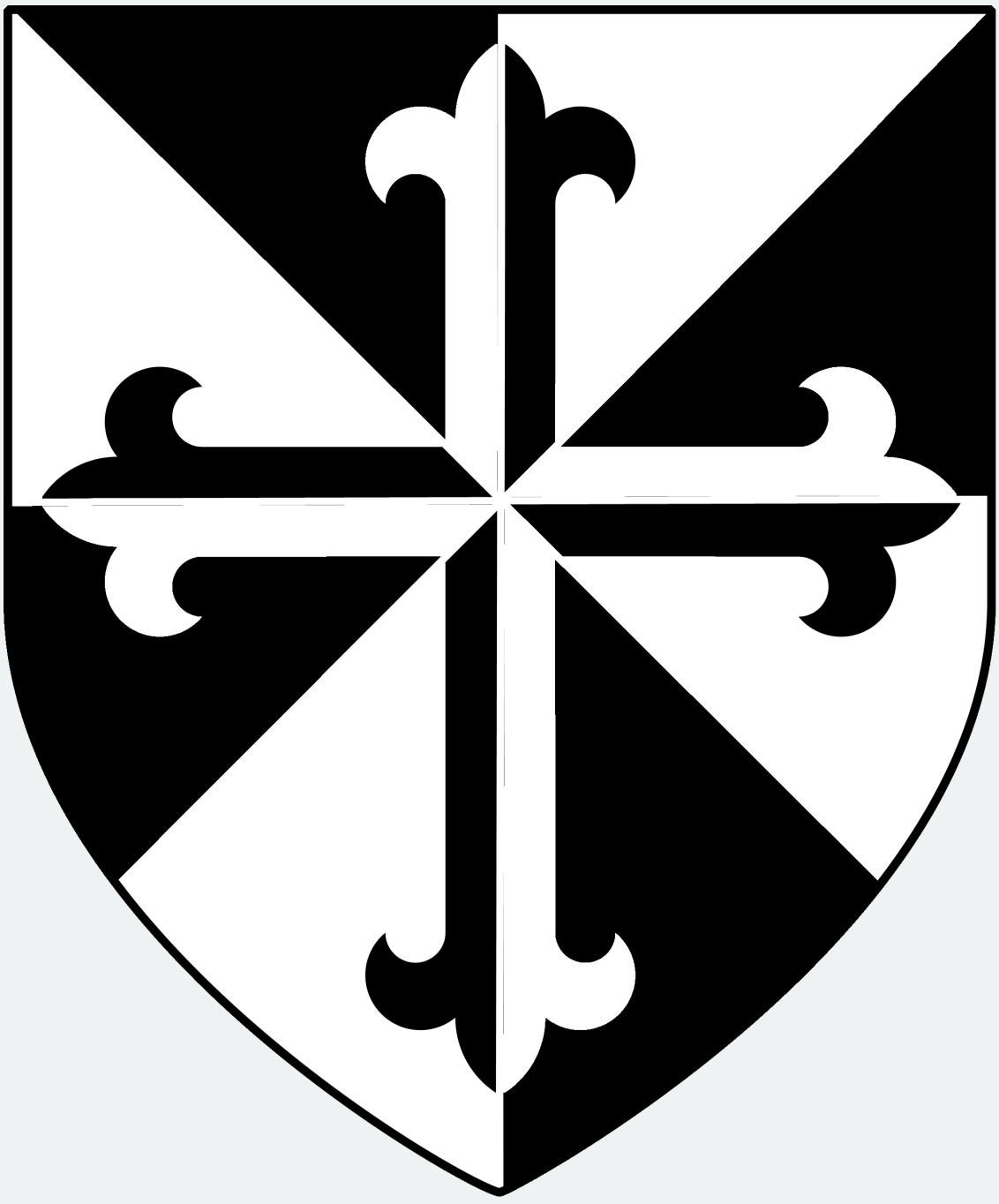
The mission of the Church is the mission of Jesus Christ: namely, to go into the world and proclaim by word and deed that the kingdom of God is at hand. Preaching has always been at the heart of the Dominican vocation since the formation of the Order by St. Dominic de Guzman in the year 1216. This is because the Dominican way, especially within the Anglican tradition, is essentially the apostolic way of the New Testament rebirthed and revived within the fullness of the Church's catholic and evangelical heritage.

We stress the importance of traditional preaching ministries while also recognizing that the proclamation of the Gospel can and should happen through a variety of mediums. Thus, while we prepare all of our members to be pulpit preachers, we recognize that for some, their commitment to the ministry of proclamation will take place primarily outside of the pulpit.

Specifically, we believe our ministry of proclamation has two divisions. Preaching and teaching to those who have not professed Christian faith (*evangelism*) and preaching and teaching to those who have professed Christian faith (*discipleship*). While our brothers and sisters may engage in a variety of ministries, a central commitment to these two types of proclamation ministry is understood to be central to the Dominican way.

You can learn more about the Anglican Order of Preachers and our way of life by visiting our website:

https://www.anglicandominicans.org/



Veritas

THE MAGAZINE OF THE HOUSE OF ST. JAMES
ANGLICAN ORDER OF PREACHERS